

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

VOL XLIV.

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of

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DEATH OF PETTAWAY JOHNSON.

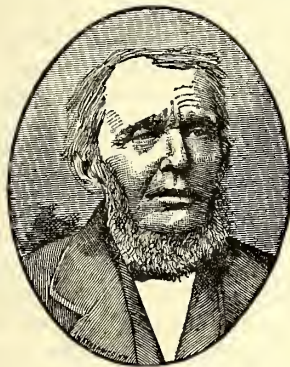
Died May 1st, 1891, at his residence in Southampton county, Va., Pettaway Johnson, age 70 years and 24 days. He leaves a devoted and affectionate wife, and many relatives and friends to mourn their loss. He died in the triumphs of a living faith. He fought a good fight and finished his course in peace. He was perhaps the oldest member of the Christian church at Johnson's Grove. No one knew him but to love and highly respect him. His place in the church will be hard to fill. I deeply sympathize with his bereaved widow. May she be comforted by the Holy Spirit.

"Servant of God well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's j. y."

Funeral services were conducted by the

writer, and his remains were laid away in the family burying ground to await the resurrection morn. Blessed be his memory.

JAY W. BARRETT.



PETTAWAY JOHNSON, ESQ.,

Founder of the "Jubilee Fund," was born in Southampton county, Va., April 6, 1821. He grew up with the limited opportunities of his early days, but made good use of his time. In February 1849, he married Miss Margaret Pond, a lady of most lovely disposition and character. They had lived together now over 40 years. They had no children, but delighted in doing all the good they could. He and his noble wife had long been members of the church at Johnson's Grove, where their influence was a tower of strength. Bro. Johnson's worth as a man was second only to his modesty. His church has desired his services as Deacon, but his modesty has led him to decline. A few years ago he approached the editor of the CHRISTIAN SUN and gave him \$5 and said: "Use it where it will do the most good." From this beginning grew what became the "Jubilee Fund," used to aid in sending the church paper to the poor and afflicted who cannot pay for it. Bro. Johnson never expected to hear of this \$5 again, but, like bread cast upon the waters, it has been seen again and again, we trust to the glory of God and the good of souls.

To the Sunday Schools of the E. Va. Christian Conference.

Brethren, as spring has opened with all her beauty and activity, teaching us the necessity of being always adorned with good works; I trust that you all are now actively engaged in the beauty and glory of the work of Sunday school. Work while you have time and opportunity. There are so many who neglect this blessed work; and when they come to die they are sorry for it, but it is too late then to work for Jesus. Some years ago as I walked in by the bedside of a dying

young man—I shall never forget his looks as he said to me, while the tears were streaming down his cheeks: "Mr. Butler, if I ever get well, if the Lord will raise me up, I am going to church, I am going to attend the Sunday school." He was sorry he had neglected the work of the Sunday school, but it was too late. His time had come and he had to leave without being able to carry any sheaves with him.

Those who love the Lord and his blessed cause cannot afford to neglect this important work. I would like very much to visit each Sunday school in the Convention of the E. V. C. C., but owing to having so much work on my hands I cannot do so. I want each superintendent in the Convention of the E. V. C. C. to drop me a postal stating the number and condition of his school.

There ought to be some one to look after this work, and at our last Convention we expected before this to have a missionary in the field but we have not as yet been able to find the right man to enter the field. Though, if all of our schools will do their duty in raising mission funds, it will not be long before we will have a good man in the field.

There is a beautiful banner to be given to the school which shall raise for this missionary work the largest sum per month.

The Convention decided that four collections should be taken annually for this work. As we have not a regular missionary in the work I trust that the superintendents will look after this and with the help of the Master see how much mission funds they can bring to the Convention, which will meet at Bethlehem church, near Suffolk, Nansemond county, Va., July 22, 1891. Let each school try for the banner. H. H. B.

Elon College Campus.

Since my last I have received from Dr. G. W. Long, \$1.00; A. A. Iseley, 50c; Mrs. T. R. Gaskins, \$5.00; Mr. S. L. Adams, \$1.00; Rev. Dr. Barrett, \$1.00; Mrs. J. P. Barrett, \$1.00; Rev. J. W. Fonville, \$1.00; Mr. J. H. Jones, 60c; Mrs. T. A. Hollemon, \$2.75.

I have written to several friends for \$1.00 each. Some have responded and I hope all will. There are other friends from whom I hope to secure help. Let us have it please at once.

MRS. W. S. LONG.

Elon College, N. C., May 11, 1891.

Elon College Commencement,

This will embrace the 2d and 3d days of June. The Richmond and Danville R. R. has promised reduce rates and others have been asked to do likewise.

W. S. LONG.

For notice of Trustees meeting of Elon College see last page.

A Call to the Ministry.

WHAT IS A CALL TO THE MINISTRY?

It consists essentially in three things, viz., a desire to preach, prompted by pure motives; a conviction of duty to preach, and the possession of suitable gifts, both natural and spiritual.

1. A desire to preach, prompted by the pure motives, is an essential element of a call to the ministry. Paul expressly mentions this desire in 1 Tim. 3:1, when he says: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." In 1 Cor. 12:31 the apostle exhorts his brethren to "covet earnestly the best gifts," and in 1 Cor. 14:1 he specifies the kind of gifts most to be desired, saying: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy," or preach, as the word clearly means here. A desire to preach is an essential element in a call to the ministry; but this desire must spring from pure motives, such as the glory of God, the good of His people, and the salvation of sinners, and not from a love of ease, honor, or worldly emolument. The ministry is more than a profession, it is a life of consecration and entire devotion to Christ and His cause, and requires much self-denial and toil.

All Christians desire to do good, and may sometimes feel that it would be a great privilege to preach the gospel; but in the case of those who are not specially called to the ministry, this feeling usually subsides into a settled principle of Christian activity in the particular sphere in which God may place them, and they experience no sense of guilt on account of not preaching.

But the man who is divinely called not only feels willing to serve Christ in any way that will render him most useful, but he feels at times a burning desire to preach the gospel, and this desire increases in exact proportion as he lives near to God. If tempted to give up the idea of preaching and to devote himself to some worldly vocation, the prospect affords him no real pleasure; but he feels that he had rather be a good minister of Jesus Christ than to possess all the honors and riches of earth. Often in meditation and prayer, or under the preaching of the gospel, he feels an irrepressible desire to warn sinners to flee from the wrath to come; and if he give vent to his feelings in earnest entreaty and solemn warning, he enjoys a conscience void of offense. Accordingly says Andrew Fuller: "It is necessary, in my judgment, that there should be a special desire of this sort, a kind of fire kindled in the bosom, that it would be painful to extinguish." (Complete Works, vol. 3, p. 793.)

2. A conviction of duty to preach the gospel is another element of a call to the ministry. Paul alludes to such a conviction in

his own mind, when he says: "Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel. For if I do this thing willingly I have a reward; but if against my will, a dispensation of the gospel is committed unto me." (1 Cor. 9:16, 17.) That is, the apostle felt that it was his bounden duty to preach the gospel, and though he might shirk from the labors and responsibilities of the ministry, still the obligation would remain, and the woe of God would rest upon him; for a dispensation of the gospel was committed unto him.

The same is true of every man who is called of God to preach the gospel. Necessity is laid upon him, and woe is unto him if he neglects the duty. But if he devotes himself to the work willingly, he shall receive a gracious reward. (1 Pet. 5:4.) True, all may not feel this conviction of duty to the same extent that Paul felt it, yet there are moments when they feel that they ought to preach, and that they would sin to neglect.

Accordingly Dr. Wayland remarks: "I believe that there are some men who see the ministry of the gospel set before them as the only service in which they can please God. It is not for any temporal advantage that they choose it. It may lead to sacrifices, self denials, the surrender of many a cherished project, the suffering of much that flesh and blood would gladly escape, but all this matters not. The voice of God says to the man: 'This is the way, walk ye in it,' and come what will, he dare not walk in any other. The way may seem dark unto him, but from time to time the promise whispers, 'Lo, I am with you always,' and with his whole heart he surrenders himself cheerfully to the service of Christ in the ministry of the Word." (Ministry of the gospel, pp. 31, 32)

This is substantially the experience of every true minister of Jesus Christ, and the man who has never felt this conviction of duty may well doubt his call to the ministry.

3. The possession of suitable gifts both natural and spiritual is another element in a call to preach. In deciding this question some regard should be paid to the physical constitution and health of a man. No vocation in life requires more physical endurance than the ministry, and without a good physical constitution and good general health, no one can prepare for and preach the gospel successfully. No man, therefore, of a frail constitution and impaired health should enter the ministerial office.

A man should also possess sufficient mental ability to receive an education, and to understand and teach the Scriptures. It is unreasonable to suppose that God would call any one to preach, who was naturally incapable of preparing for and expounding His word. A man must be "apt to teach" (1 Tim. 3:2), and "able to teach others also" (2 Tim. 2:2), to justify the conclusion that he is called to

the ministry. He may be ignorant and only needs proper instructions and training to fit him for the work, but he must possess ability to learn and to teach.

Now, there is diversity of natural talents, as well as of spiritual gifts; and it is not so much the degree as the kind of talent, that fits a man for the sacred office. If he has deep piety, a well-balanced mind, and an ardent temperament, with the divine blessing, he will accomplish much good, though his mental strength be not great.

In the language of Dr. Emerson we say: "Much more depends on ardor and perseverance than on mere intellect. Some who have held but a low rank in college have been successful in the ministry. Such men are humble and faithful. They go directly to their work, and toil all the day and all the year. And that God whom they honor is pleased to honor them." (Prem. Tract p. 6.)

But the possession of proper spiritual gifts is still more important. Our Lord was richly furnished with such gifts. So were the apostles and first ministers of Christ. And so are all those who are divinely called to preach. "Now there are diversities of gifts, but the same spirit" (1 Cor. 12:4), by whose agency God, for Christ's sake, graciously bestows them upon His chosen servants. And these gifts essentially distinct from natural talent, or the learning and wisdom of this world.

In the language of Bishop Bridges: "A man of ordinary natural gifts, and under divine teaching, may be able to pray, to preach the Gospel, to administer the sacraments, and to save immortal souls. And such a one has a far better claim to the title of a minister of Christ than an erudite scholar or an accomplished theologian, destitute of spiritual qualifications." (Christian Ministry p. 95.)

But a desire to preach, prompted by pure motives, a conviction of duty to preach, and the possession of suitable gifts, both natural and spiritual, must be combined in a man, to justify his church in inducing him into the ministry. Though he desire to preach and imagine it his duty, still he is mistaken, if he be destitute of the requisite gifts for the office, of which his brethren are the only competent judges. True, we must not expect too much of inexperienced and untaught beginners, for infancy precedes manhood, but these elements of a divine call must exist in a reasonable degree before a man should be even licensed to preach, much less ordained to the ministry. Our churches and pastors should guard this point with the utmost vigilance, as our pulpits will be filled with uncalled men, who can neither learn nor teach. Nor should such brethren be retained in our seminaries on the charity of the denomination, even though incompetent churches and pastors may injudiciously license and recommend them.—W. W. Gardner, D. D., in Western Recorder.

Some Vagaries of Alleged Science.

When men without any scientific knowledge, and without any attainments in other fields, write upon scientific questions, the result is most lamentable and ridiculous. Their positive pretensions and audacious but untenable logic are amazing, as they write airily upon subjects where Clifford and Linnams would fear to tread and even the daring Huxley would be cautious. At the same time they do much injury to half trained and poorly informed but sincere readers. In no city in our land is it likely there is so much of this froth of the science of pretence as here in the capital of the nation. There is much of real science here—men of science not a few, and institutions of science not easily excelled, and helpful contributions to science not of small degree. The Smithsonian Institution has honored itself, as well as its founder, by its able experiments, researches and scientific offerings, which have very considerably swelled the general bulk of useful science. Its field is the natural sciences rather than the abstract and philosophical sciences. Here, in the domain of the natural sciences and in the field of American archaeology, the Smithsonian has accomplished much.

But it must be said that the Smithsonian has a pack of hangers-on to the garments of science, who amuse with their stupidity and disgust with their arrogance. They are usually small clerks and assistants, who have had neither training in dealing with scientific topics, as they certainly have no scientific trend or natural ability. Often they are found to be brothers, nephews or friends of some prominent government heads, and hold their place because of this fact. They are without brain, judgment, or force of character.

Some of these have a small ambition with less discretion. They often get interviewed (by their own seeking or otherwise) by the equally unscientific newspaper man of some local paper. And the bravo² with which they dash off scientific opinions is something for a village dramatic club to envy.

The leading paper of this city is now on my table containing such a deliverance. The writer says the Smithsonian Institution has just come into possession of some remains of animals with backbones found in New Jersey, and which lived several thousand years earlier than hitherto found in any portion of the world. He grows more interesting and declares that these animals were the ancestors of mankind, "we are all descended from them," he says, "though they were not our earliest progenitors. Going back beyond them it is a demonstrated fact that our remote grandparents were marine worms." He argues that mankind originated in and developed out of worms. He finds somewhere in the far past a raccoon-like animal, which

was the ancestor of the anthropoid ape "and these," he says, "are demonstrated by science" to have been the immediate ancestors of men. I never knew that before. He even locates the missing link, which he says was between the anthropoid ape and a species of ape-like man, remains of which have been found in Belgium. This link will be discovered, then we can all read the history of our ancestry from squirming worms, through trailing serpents moss-back turtles, cunning raccoon and devilish ape. How edifying!

The most ingenious thing about the theory of this nameless would be scientist is that he argues that man is developing along the line of the elimination of the physical organism until he will eventually emerge into a being of pure intellect, having the mere form of a body. This is transcendentalism with a crown on it.

Briefly it is incumbent to say two things:

1. This weak theory is prevalently unscientific. The conclusions of science pass from the domain of mere opinion into the field of scientific fact, only, when, upon demonstrated evidence, they pass into the accepted scientific thought of the world. There is nothing in the conclusions of the scientific thought of the world to show that their views have yet passed out of the domain of mere theory, while some of them have never even been heard of by accredited scientific theory.

2 Even scientific facts, so held, are to be taken with a large reservation. The scientific facts of today ten years hence will be largely abandoned, because they will be found to be untenable. There is an illustration of this in the instance called up by Dr. Smith, of the University of Virginia. He notes that until fifty year ago Newton's projectile theory of light was fixedly established in science, and accepted as final. But now the theory of undulation of light is the only accepted in scientific circles. All should bear in mind that the conclusions of science are not demonstrated finalities. Nothing in the course of modern progress has so frequently changed its creed as science.

SCOTT F. HERSHEY.

Washington, D. C.

Obey God.

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good where-with I said I would benefit them.

For once, we call attention to the text at the head of this piece, and we seriously commend the study of it to the National Com-

mission and to the Board of Directors of the Chicago Columbian Exposition.

They are put to the test by the proposition submitted to them by the American Sabbath Union, that the gates of the Fair shall immediately announce that decision.

They hold the fate of the nation in their hands. If they shall decide to trample upon the Law of God, by breaking the Fourth Commandment, which requires all mankind to keep God's day holy, and not to do any work therein, nor to allow their servants, nor their cattle, nor visiting strangers to do any work therein, they may expect a continuance of the querulous and paralyzing counsels that have afflicted their body, and the pestilences that have afflicted the city of Chicago.

They may also expect that the Christian people of these United States will both refrain from sending exhibits to the Exhibition, and also from attending the Exhibition themselves; which will inflict a very severe loss upon them financially and greatly detract from the beauty, variety and completeness of the Exhibition.

The Christians of the United States are determined in this matter. Either the Sabbath is to be kept within the precincts of the Fair, or they will in no way lend it their aid and countenance. They have already been sufficiently insulted by the adroit procrastination visited upon the Sabbath, and the pigeon holing of their respectful petitions, which have rained upon the Commission almost without limit, and the sly promises given by various of the Commissioners and Directors to the rum-sellers, the restaurateurs, the venders of tobacco, the keepers of candy stands, the sellers of soda water, the drawers of lager beer, and those engaged in public transportation, that no notice shall be taken of these petitions, and that, when the proper time comes, the gates will be opened the seven days of the week.

There is the highest legal duty imposed upon all those in control of the proposed Fair, both to prevent their own employes from performing the work necessary to keeping the Fair open on the Sabbath, and also to prevent strangers and visitors from performing the work of promenading its galleries, halls, buildings and grounds, examining and studying and understanding the exhibits, which is fatiguing work, and which can legitimately be performed in six days of the week.

The theory that workingmen cannot attend the Fair on any day but Sunday is utter bosh. The theory that a visit to the Exposition will be one purely of listless amusement and innocent recreation is still more utterly bosh. And the theory that God has nothing to do with the affairs of this world, that He has repealed His decalogue, and that He will not punish those who break it

in any of its parts, is the most consummate untruth of all.

On the other hand, God has affixed illimitable blessings to the keeping of the Fourth Commandment, and if the Commissioners and Directors will immediately resolve, and so announce to the world, that the gates of the Fair shall be closed upon Sundays, and themselves keep that law individually, they may expect to see a cessation of the pestilences with which so many of them and the city of Chicago have been visited; and that the sentiment of the people will be harmonized and greatly strengthened till it shall pervade all classes of the people, throughout the whole United States, in favor of making that Fair far surpass anything of the kind ever before known to the world.

God constantly repeats to nations the test which He put to the Hebrews by the Prophet Elijah on Mount Carmel, and He now calls aloud in thunder tones by His Providence, in every sky which limits the human vision in all parts of these United States:

Which is God? Is your idol, Baal, God? Or, is God the Lord Almighty, Glorious and Blessed for ever?

The Baalites were slain.

History repeats itself.—*N. Y. Mail and Express.*

Perils That Threaten the Future of the Home.

The highest earthly trust committed to man is the protection of womanhood against the multitude of evils that imperil her personal purity. He is by Divine appointment her only guardian. His chivalry ignobly dies when a man betrays this honorable trust. The days of knightly honor will ne'er be past, however, so long as our young men of noble birth and noble manhood champion a cause so fraught with weal to earth. It is to the chivalry of young manhood woman must look for the defense of all that is pure, beautiful and good in her character. She will not look in vain!

It is the intent of this appeal to enlist their influence and personal effort for the protection of the future queen of the home. The instinct of honorable paternity, and a jealous concern for the welfare of church and State, will prompt him to earnest endeavor, whose manhood is unmarred by social crime.

Let us devoutly consider the four-fold peril to which our young women are exposed.

1. The corrupting influence of unworthy associates.

A young lady can hardly be too careful in the selection of her companions, male or female. Of the latter she will, of necessity, be her own judge; but of the former, She must rely mainly upon you to introduce to her only such young men as are known by you to be honorable. In this respect you are eminently her protection, and she trusts

you. Every instinct of your manhood forbids any abuse of this confidence, either by neglecting to warn her faithfully or by ensnaring her treacherously.

2. The criminal consequence of unwarranted contact of person.

There are familiarities that custom and certain classes of society warrant, which are strictly forbidden by the pious and purer instincts of your nature. No custom or dictum of society can make that right which is radically wrong. It is allowed by common courtesy that a young lady may take the arm of her escort in walking, but he her arm never. Dancing, it is well known, has received the official ban of the leading religious denominations because of its inherent licentiousness. Trustworthy statistics show that three-fourths of the fallen women of the world date their downfall to dancing. I dare believe this danger signal will be heeded by you as honorable men, and for their sakes you will earnestly seek to dissuade the young ladies of your acquaintance from indulgence in the practice of dancing. It is needful, first of all, that you quit, and then your influence will be potent in helping them to desist.

3. The blighting effect on the sensibilities produced by artificial excitement.

Women ordinarily have finer sensibilities than men. Their emotional nature also is delicately poised. As the proper protection of a nicely adjusted mechanical instrument requires unusual care, so the feelings of women—than which there is among mortals no finer creation—should be defended with scrupulous pains against those occasions that needlessly shock and injure their sensibility.

Dr. Josiah Strong pertinently says: "The occasions of the theatre are, of course, unreal, so that the pity for suffering, the indignation over wrong, which are aroused, have no opportunity to find expression in action. The feelings are thus weakened without compensation in the formation of an active habit of benevolence. Thus a part of the power given us, to move us to right activity, is thrown away, and naturally become unequal to real occasions. The theatre, therefore, is peculiarly calculated to waste the feelings, and thus deform the character and enfeeble the life. No one can afford to waste his sensibilities to allow feeling to evaporate. Because persons love to feel, they resort to artificial means to excite feeling. Hence the drama and the dram. The feelings of pity and sympathy are the gentle threads with which God has knit us to our kind. He intended that one should feel the suffering of another, not to multiply the misery of the world, but to relieve it. Is it not selfish, is it not mean, is it not sinful, to serve or weaken those threads which cause my heart to thrill when the great heart of humanity suffers?"

The venerable Dr. Douglas of Canada says: "I impeach the academies of music and theatres, high and low, as at war with virtue and the sanctity of the family. Look at the modern drama. Let any man take up the list of plays blazoned on our streets, and as a Boston critic of the stage has well said, there is scarcely one but reeks with foul travesties of social honor and virtue! Over the portals of every academy of music and every theatre may be written in burning characters the insignia: 'Who enters here shall know sweet innocence and purity of thought no more' That flower blighted, can it ever bloom again? I say never."

4. The baneful effects of a debasing literature.

Very many of the fictitious productions of the times create false ideas of life and pander to merely sensual gratification. Both these effects are baneful. You can influence the young ladies of your acquaintance to cease reading such literature (1) by asking them to do so; and (2) by recommending something better. Do not consider this an unimportant duty you are urged to perform. Posterity will surely appreciate the service you render by so doing.—*Rev. W. A. Betts in Southern Advocate.*

A Disappointed Squirrel.

A practical joker tried to fool a squirrel, and disturbed his own peace of mind in the effort.

Most squirrels keep two or more stores of food. Wood, the British naturalist, tells of a friend who found one of these reserve stores which a squirrel had provided for an exigency and the friend, in a moment of thoughtlessness, determined to play a joke on the squirrel. He accordingly replaced the nuts by small, round stones, and carefully concealed all evidence of his visit.

One day in winter he passed the spot and found that the squirrel had called there a short time previously. This he knew by the fact that ten inches of snow had been scratched from the top of the hole, outside of which the stones had been cast by the disappointed animal.

This struck the joker with remorse. He said: "I never felt the follies of practical joking so much in my life. Fancy the poor little fellow, nipped with cold and scanty food, but, foreseeing a long winter, resolved to economize his little hoard as long as possible. Fancy him at last determined to break this—perhaps his last—magazine, and cheerily brushing away the snow, fully confident that a good meal awaited him as the reward for his cold job, and after all, finding nothing but stones. I never felt more mean and ashamed in my life, and really would have given a guinea to have known that injured squirrel's address. He should have had as fine a lot of nuts as would have put him beyond the reach of poverty had he lived to be as old as Methuselah."

THE PASTORS' PAGE.

"Plan your work, and work your plan."

From Christian Light.

The work at this place is all that one could expect, under the circumstances. The church building is almost completed, the congregations are large and interesting. I have received several members into this church since Conference. The church is about self sustaining, and is shedding a very helpful influence in the community. This encourages me to do more for the Master. When I took the pastoral charge of this church 18 months ago she was about to give up, but now she is greatly encouraged to go on.

G. R. UNDERWOOD.

Jonesboro, N. C. May, 5, 1891.

From Bethany, Southampton Co., Va.

I met the church at this place last Sunday. It had been two months since we had met in regular service—rain and high water kept us apart. Now the weather has opened and we hope to fill every appointment till Conference. This church has decided to have preaching twice per month instead of once. So hereafter, the Lord willing, I shall preach there each fourth Sunday in the morning and each second Sunday in the afternoon. Our congregation in April was the largest we have had since I have been pastor. They have a flourishing Sunday school, with Bro. J. T. Lawrence as leader. On Saturday before the fourth Sunday in May will be our regular Conference day. We hope for a large audience.

J. W. BARRETT.

District Meeting.

PLACE:—Liberty, Vance Co., N. C.

TIME:—May 30, 31, 1891.

9:00 a. m. Organization.

9:30 a. m. The necessity of a more thoroughly educated people; by Bro. L. R. Crocker.

10:15 a. m. Religious Literature, by Rev. J. W. Wellons.

11:30 a. m. The true aims of the Christian church, by Capt. S. B. Read, Bro. W. T. Young.

11:30 a. m. Bible Temperance, by Rev. L. R. Crocker, and Maj. B. J. Brockley.

DINNER.

1:00 p. m. Politics and Religion, by Rev. P. T. Klapp and Bro. T. J. Haskins.

2:00 p. m. The progress and needs of Home Missions, by Bros. C. E. Ayscue, C. C. Williams, T. J. Haskins and Rev. J. W. Wellons.

3:00 p. m. Foreign Missions and its demands, by Rev. P. T. Klapp. Miscellaneous business.

SUNDAY.

10:00 a. m. Sunday school mass meeting, to be led off by the Sup't of the Liberty Sunday school.

11:00 a. m. Preaching by Rev. ———

DINNER.

1:00 p. m. Preaching by Rev. ———

We trust all the churches of this district will be represented by delegates and all the speakers present and fully equal to the occasion.

S. B. KLAPP, Sec.

Youngsville, N. C.

District Meeting.

TIME:—May 30, 31.

PLACE:—New Ellam, Chatham Co., N. C.

SATURDAY.

10:00 a. m. Devotional exercises by Rev. J. W. Hatch.

10:30 a. m. Election of officers.

10:45 a. m. Ministerial reports.

11:15 a. m. Report of churches through delegates.

11:45 a. m. Report of Sabbath school work by delegates present.

12:15 p. m. What is conforming to the world? by Rev. J. D. Wicker, Bros. H. C. Ferrell and W. G. Lasiter.

12:45 p. m. Dinner.

1:45 p. m. What is the Bible plan of giving? by Revs. C. A. Boone, P. T. Way, Bros. W. S. Gunter, and A. W. Wicker.

2:30 p. m. What is Christian Education? by Revs. D. R. Yarborough, G. R. Underwood, Bros. W. S. Petty, and H. A. Albright.

3:00 Do we need a Home Missionary in District No. 3? By Revs. J. D. Wicker, G. R. Underwood, Bros. J. N. Johnson and Deacon Henry Knight.

4:00 p. m. What are we promised by sending the gospel to all the world? by Revs. C. A. Boone, P. T. Way, J. W. Hatch and D. R. Yarborough.

4:45 Is the Sunday school of to-day the church of the future? by whosoever will.

5:30 Selection of place for holding next meeting.

SUNDAY, 2ND DAY.

9:30 a. m. Sunday school mass meeting.

11:00 Preaching by Rev. J. W. Hatch.

12:00 m. Dinner.

1:30 p. m. Preaching by D. R. Yarborough. G. R. UNDERWOOD, Pres.

From Franklin, Va.

Our town was made sad last fourth Sunday evening by a telegram announcing the death of Rev. Robert A. Ricks. He was for several years the efficient pastor of the Franklin Christian church. He had many warm friends here who mourn the loss of so good a man. I deeply sympathize with his relatives, especially his dear mother. May God comfort those who mourn. We were school mates together and I had learned to love him devotedly. May the good Lord send us

another to take his place. By a united effort of the ministers and churches of our town, the bar rooms have been closed. Franklin is now a dry town and we feel like praising the Lord for it. The bar rooms have been closed in the following towns in Southampton Co., Franklin, Newsoms, Boykins, Branchville and Ivor. What a grand stride forward! I for one desire to say, long live Judge Barrett. I believe him to be a grand, good man. There are several new buildings going up in Franklin at present. Now that our town is dry we expect to see it put on new life. Men who have been spending their means for drink we believe will now spend it for the necessities of life. Many will now be better prepared to furnish themselves and family with religious papers and good books and thus the body will not only be better fed but the mind and heart also.

I trust God will show those who had been engaged in the liquor business something to do that will bring them in even more money and enable them to better prepare themselves to meet God in the Judgment. "For what shall it profit a man if he gain the whole world and lose his own soul." The soul is of far more importance than the body and hence ought to receive our first and best attention. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Oh that men believed the truth as it is in Jesus for he says "my grace is sufficient for you," and "Lo I am with you always even unto the end of the world."

J. W. BARRETT

May 1, 1891.

Tribute of Respect.

At a called meeting of the Christian church at Reidsville, N. C., held May 1, 1891, a committee was appointed to draft resolutions concerning the death of our pastor, Rev. R. A. Ricks, who reported the following which were adopted:

Whereas, Our Heavenly Father in his allwise providence hath been pleased to remove from us and from the toils of earth, our beloved pastor, Rev. R. A. Ricks, who passed suddenly and peacefully to his reward, April 29th, at 11 a. m., therefore—

Resolved, That in the death of Bro. Ricks our church has lost an earnest eloquent, and devoted pastor, whose loss we feel so deeply.

Resolved, That we emulate his example and that the faithful, earnest gospel sermons he preached may still speak to us in silent power, and continue to be a living reminder of our dear departed pastor.

Resolved, That we tender our heartfelt sympathy to his bereaved family and direct them for consoling grace to him in whose cause their loved one delighted to labor and upon whose breast he so peacefully past away.

Resolved, That a copy of these resolutions be sent to the family of the deceased and also to the CHRISTIAN SUN.

L. M. CLIMER,
R. L. HURDLE,
MARY S. PASCHAL,
DORA B. HUFFINES,
Committee.

At a meeting of the members of the Christian church at Burlington, N. C., the following committee was appointed to draft resolution of respect on the death of Rev. R. A. RICKS: J. A. Turrentine, I. N. Walker and W. K. Holt.

Whereas, It has pleased Almighty God to take from us our pastor, Robert A. Ricks who died in the arms of his friends in the Pulpit of the methodist church on Sunday morning, April the 26th.

Whereas, It is an event of so much importance to the church that it should be properly recorded that this church may give expression of the high appreciation of him who has closed his life work among us and has gone to reap the reward of his labors. But few men has ever persevered more steadily, met difficulties more firmly and preached the gospel more faithfully with better effect. As a feeble tribute to the memory of one so worthy of our highest regards we recommend the adoption of the following resolutions.

Resolved, That in the death of Rev. R. A. Ricks the church has lost one of its main pillars, the town one of the most useful Christian workers.

Resolved, That we deeply deplore the loss of one so dear to us yet we bow in submission to the will of Providence feeling while our loss is great his is the gain, and his works will follow him.

Resolved, That we as a church will complete his plans and purposes in regard to building the church as near as possible.

Resolved, That the church tender his bereaved family its sympathy and condolence that then be a part of the records of the church, a copy be sent to the family and one to the CHRISTIAN SUN.

J. A. TURRENTINE,
I. N. WALKER,
W. K. HOLT,
Committee.

At a meeting of the members of Bulah Lodge, Burlington, N. C., held Sunday afternoon, April 26th, '91, a committee was appointed to draft a resolution of respect:

Whereas, It has pleased God in His providence to take from us our late brother, Rev. R. A. Ricks, who died in this town on the morning of the 26th; and

Whereas, We desire to put on record our appreciation of his character as a minister, mason and man; therefore,

Resolved, That in his death his congrega-

tion, this Lodge, and community have lost an excellent man, and a wise and liberal supporter and benefactor, an earnest worker for Christ.

Resolved, That in testimony of our regard and esteem, and as a mark of our further respect to his memory, we will wear the usual badge of mourning thirty days, and that a page on our minutes be set apart to his memory, and that the Burlington News and the Southampton (Va.) Democrat, be requested to publish resolution and forward copies to his family.

Resolved, That we tender to his family and relations, the assurance of our earnest and sincere sympathy in their affliction.

J. L. CURRIE,
ROBT. J. WALKER,
A. T. HORD,
Committee.

At a meeting of the Union Christian Sunday school Norfolk, Va., held Sunday, April 12, 1891, the following preamble and resolutions were adopted:

Whereas, It has pleased our Heavenly Father in his divine dispensation to remove from our midst our worthy brother WILBER L. BROWN, and while we bow in humble submission to His divine will, knowing "He doeth all things well," we deem it eminently proper to give expression of our sympathy to his relatives and friends. Therefore, be it

Resolved, That we have sustained an irreparable loss in our school and church by reason of the untimely decease of our companion.

Resolved, That his place in our affections will long remain vacant, and that our recollections of his unwavering honor and integrity, his prompt discharge of his duties in life and as a member of the church, and his ever ready sympathy for his fellowman, will ever abide with us, serving as a beacon light to all men.

Resolved, That the sympathy and condolence of this school be tendered to his bereaved relatives, and to her especially who has so early in life been deprived of one she had long since anticipated as her future companion.

Resolved, That these resolutions be spread upon the minutes of the school and a copy be forwarded to the CHRISTIAN SUN for publication and that a copy be forwarded to his relatives.

COMMITTEE.

The Right Idea.

In a letter I received lately from my brother, who is a farmer in Illinois, in reference to his work, were the following words: "We aim to do all in our power to make a crop, and trust to the Lord for the balance." Almost immediately after came a letter from a beloved Christian brother in New York in which he spoke of the sickness of a child a little time previous, in the following terms: "Our baby was very sick for about two weeks with lung difficulty; the doctor thought that he could not live, but by prayer and good care, God saw fit to spare him."

I admit I like the ring in the above expressions. God's work is supplementary, and man has no just claim upon God's help until he has done his best. The man who

spends his time on his knees when he ought to be in his field with his hoe cutting weeds, will likely be short of a crop when harvest time comes. Fred Douglas tells us that he "often prayed for liberty but never got it till he prayed with his legs;" that was Fred's part and God was not going to pick him up and carry him over the Mason and Dixon line when he had a good pair of legs to carry himself.

I believe most heartily in prayer—that God hears and answers as seemeth good to Him who is all-wise—but that he expects us to do our utmost to answer our own prayers by faithful effort on our own part. I am not a convert to the so-called Christian science. I think God expects us to use the best aids at our disposal, when friends are sick and when we have done so God will bless the means to the continuance of life if that be for the best. James says in v: 14, 15—"Is any sick among you? let him send for the elders of the church; and let them pray over him anointing him with oil in the name of God: and the prayer of faith shall save the sick." I understand that the anointing with oil was the very best remedy the people knew, when this epistle of James was written; and that if James were writing it today he would advise, "let the elders pray and then call in the best medical skill to which you have access."

A family where I visited not long since, said: "We have not called in a doctor for five years and would not if we were dangerously ill, for we leave all that matter with God." If one of the children of that family was to die thus would it not be bordering on homicide? Doesn't God hold us responsible for not walking according to the best light we have? God commands us to pray and as Christian children of God we cannot live without water or the ox without corn; but there must be activity to follow prayer or we cannot attain unto the blessings that God may open up to us in answer to our prayer. If we pray that God will give us drink, and God opens up a grand fountain, and then we refuse to take the cup from which we may drink, we shall likely die of thirst before the water comes to our lips. I read in Neh. iv.9: "We made our prayer and set a watch." Nehemiah asked God to give the Israelites the victory and then set about to win it, and God was on his right hand and upon his left; whereas had he made his prayer and gone to bed he might have been surprised and slain before morning. A follower of Mohammed said to him one night as they were about to encamp: "I'm going to turn my horse loose and trust God to keep him here." "Do nothing of the kind," answered Mohammed, "make your horse as secure as possible and then trust God to keep him here."

This point then, if you would be wise, offer your prayer to God but watch and labor that nothing may be lacking on your part.

G. W. MORROW.

West Randolph, Vt.

Elon College Notes.

The final examination appeared on the bulletin board yesterday—a reminder of the fact that the end is drawing near, and that the first session at Elon College will soon draw to a close. Three more weeks work and our task for this term is done. Final examinations are always dreaded—but there is left one thought to cheer. Just after trouble comes pleasure. Just after examinations comes commencement. The tickets have been sent out. Many friends have been invited. We have a nice program and one that we hope will benefit and please our visitors. We will give all a hearty welcome and do what we can to make all, both old and young, to have a good time.

The Richmond and Danville railroad, will give reduced rates. Other railroad authorities written to, are not yet heard from.

We hope that a few reflections just here, upon the past session and its work will be pardoned. Upon the whole we should, if permitted to judge, pronounce it a success. There may be those who differ from us. But it should be remembered that this is our first year and first experience. The college was new, the surroundings were new, the faculty were new and we all had to start together and afresh, with no past record of the college to sustain us. Experience is sometimes pronounced a dear teacher, but it is the best and surest one after all. Scientists may demonstrate rhetoricians argue and philosophers reason, but experience and facts learned therefrom can neither be overthrown nor refuted.

One other thing: We have had here co-education, something new in the south. There are yet some who are opposed to the system. Probably this is best, as opposition often gives an impetus and an enthusiasm to the advocates of the object that opposed that nothing else can. One thing we know: Co-education has had many converts this year.

Your correspondent heard one of the most prominent men of the state remark not long since, that if he could, he would cast the final vote to throw open the doors of our State University to ladies and gentlemen alike.

Mr. Kendrick, who has been with us of late teaching for Prof. Newman, remarked last evening, that he came to Elon opposed to co-education and that he had observed closely both in the school-room and out and was indeed favorably impressed with the system and no longer opposed it. And we could mention a number of others who have visited and observed us this year, who were formerly opposed to, but now favor the system. And just here I wish to notice, one point especially, which is often raised about co-education. Most of those who oppose the system, I believe, raise the objection that

the boys and girls in the same school will fall in love and there will be more courting than studying and learning. I admit that this is an objection, and in some cases, to a greater or less degree, true. But just one or two plain facts about this. There are some boys and some girls who simply are not going to study, but very little at most. And I am certainly of the opinion that if these characters who do nothing much but try to carry on a flirtation in a mixed school were in an unmixed school they would do no more nor less than they do. Go to the male colleges of our state, around which live a greater or less number of ladies. Some of the young men will be calling once and some times oftener every day. Did not one of the most prominent male colleges in the state have to send home a young man recently because he became so enamored of a resident young lady that he neglected his books altogether? Yet there was nothing much said of that. While had it occurred at a mixed school, when would the last of it been heard? Again, most of our female colleges are in towns and villages and do not the ladies in these colleges carry on courtships and flirtation with the resident young men, and did not a lady run away shortly since from a very prominent female college to wed a young gallant? Do not understand that I bring these evils forward to justify the evil in the question. By no means, I would simply call attention to the fact that, other colleges than co-educational, and I believe even to a greater degree—have this evil. It is something that simply cannot altogether be avoided. Some boys and some girls will not study if they can avoid it. If they can't engage in one mischief, they will in another. One thing, and I hope I will be pardoned for saying it. Sensible boys and sensible girls, who have some pride about them, who have reason, judgment, energy and ambition will not allow such a frivolous thing as an idle love affair to influence them in their work. To put it plainer and I hope not too plain, it is the opinion of the writer that a young man or young lady who will allow love affairs in school to detract their time and attention from their books are greatly to be pitied, for they really seem to have more laziness than energy, more body than soul, more sentiment than brain, and affections stronger than judgment and reason, and it really seems to me that such a creature as that needs sympathy. Again, as for my part, I had rather see half the boys at Elon College in love with girls and have the moral atmosphere we have here, than to have one-fourth of them cursing and swearing and to have the immoral atmosphere that prevades some colleges. I had rather see two dozen young men in love with ladies at school than to see one dozen young men drinking all the liquor they could get and down drunk two and three nights in the week, as is the case at some colleges. Again, do not I beg you, think me trying to justify one evil by another, but evils must come, and when one of two evils is inevitable is it not best to accept that which is the less deleterious. There are a number of other points on this subject that will probably be noticed later, but I find my notes growing rather long.

Our library is still finding friends. Since our last we are indebted to Mrs. W. Z.

Atkinson, of White Springs, Fla., for \$3.00 with which to purchase books. Mrs. Mary E. Bell, of Ivor, Va., sends us two excellent volumes, also S. C. E. Beaman of Sunbury, N. C., for a box containing twelve volumes. Just look at what the good women are doing. We return many thanks for the above. May many others imitate their examples. We have some money on hand for the library, and have made out a list of 76 vols. which we consider the best adapted to our wants and needs at present.

Prof. Newman, who has been out for a week, is again prepared for work, and expects to enter full fledged again Monday morning.

We were very glad to have Dr. and Mrs. Barrett with us last Sunday and Monday. Only sorry they could not remain longer, and, that the good Doctor's health would not allow him to enjoy himself better while with us. Come again. We are always glad to see you. May the Lord strengthen and comfort you.

J. O. ATKINSON.

Elon College, N. C., May 9 '91.

Windsor, Va., Letter.

Mr. Jesse L. Watkins, wife, and child, from Norfolk, visited Mr. and Mrs. W. L. Watkins last week. Always glad to have our people who are living in other places come to see us.

Mr. R. E. Whitehead, a popular young man of Courtland, Southampton county, Va., and Miss. Cora A. Eley, one of Isle of Wight's fair daughters, were united in marriage at the residence of the bride's mother, Mrs. Martha J. Eley, May 7, 1891, by the writer. On a clear, beautiful day, surrounded by a large crowd of relatives and friends the ceremony was performed. At 4 P. M. they left for Courtland, their future home, with the wish of many friends that the relation into which they had entered might be as fair, bright and beautiful as the day on which they said "I will."

"Don't wait." Hearing those words used on a recent important occasion, they were suggestive. By waiting too long very much that ought to receive attention is left undone. There are those who do not give enough time to religious duties, seeming to forget them until they become afflicted, then they remember that most of their time has been given to self—not much, if any, for Christ. Some of them have said, "If I am restored to health, if the Lord lifts me from my sickness, I intend to be a better Christian. Help me, Lord, and I will do more for Thee!" A slight improvement was noticed for a short time, but they soon fell back into the old ruts of do-nothing. "Don't wait" to be invited to the house of God. When you do go don't wait to be invited to sing, speak, and pray, but be willing with a heart quivering with emotion, reason and to love, engage fully in the service of God. What is the matter with so many dear professors of religion! What! O, what is it? They seem to have lost the joy of their salvation, other engagements have more joy for them than the service of Jesus. Turn to Isa. xi. 11, 12 "Cast me not away from thy presence and take not thy Holy spirit from me. Restore unto me the joy of Thy salvation and uphold me with Thy free Spirit." If the joy has been lost let us pray earnestly to have it restored. Have we got the joy of His salvation?

J. T. KITCHEN.

May 12, 1891.

The Christian Sun.

THURSDAY, MAY 14, 1891.

REV. J. PRESSLEY BARRETT, D. D., Editor.

Rev. C. H. Rowland preached last Sabbath at Gully's school house.

Elon College commencement June 2nd and 3rd. Reduced rates. See notice.

Mrs. Long's appeal for the "College Campus" should have your practical sympathies.

There are so many good things in the Sun this week that we cannot name them—you read them that will be better.

The editor of this paper is still feeble. He is quietly resting at home and hopes in a few weeks to be able to resume his duties as editor at least.

We desire to return thanks to quite a number of the students of Elon College for a beautiful card of invitation to attend their commencement June 2 and 3. Rev. C. J. Jones, D. D., preaches the sermon and Judge Womac delivers the address. Also to the Franklin Literary Society for a similar invitation to the closing exercises of Burlington Academy, June 5. Rev. R. H. Whittaker, D. D., delivers the address.

Dedication of Durham Church.

The Lord willing, the Christian church at Durham, N. C., will be dedicated the first Sunday in June; Rev. C. J. Jones, D. D., of Norfolk, preaching the sermon. We hope all ministers and friends of the church who can, will be present.

Quite a number of names with money due on this church was handed to me by Rev. W. T. Herndon for collection. These have been sent out to different persons for collection. Hope the amounts may be collected and sent to me at Morrisville, Wake Co., N. C., immediately, as there is a debt over the house which must be paid before the house can be given to God.

W. G. CLEMENTS.

Morrisville, N. C., May 7, 1891.

The Glory of God.

The root signification of glory is, a shining forth, a radiance, an out-beaming of light; and by the term "the glory of God" we are to understand a manifestation of God in light or brightness, in the beautiful or sublime. The bright light which appeared be-

tween the cherubims and shone on the mercy-seat in the most holy place of the tabernacle indicative of the divine presence, was called "the glory of God." And so the great apostle to the Gentiles, in II Corinthians 3: 18, writes, "But we all, with open face seeing as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." And the minstrel king of Israel assures us, "The heavens declare the glory of God, and the firmament showeth his handiwork." When upon the mountain summit Moses talked with God as a man with his friend, he cried out with all the earnestness of his being, "I beseech thee show me thy glory," and it is historic that God placed his servant "in a cleft of the rock, and covered him with his hand, and made his goodness and mercy pass in review before him, and proclaimed the name of the Lord God Almighty before him."

How natural that we should desire to see the beautiful and witness the sublime! How often have we said within ourselves, "I should like to have been living when Jesus Christ was here on earth," or in the language of the Sunday-school hymn—

"I think when I read the sweet story of old,
When Jesus was here a long men
How he called the children as lambs to his fold,
I should have liked to have been with them then!"

Or with Moses upon the mountain-top near enough to have witnessed the scene when God dismissed the thick darkness with which he had veiled himself, and placing his trembling but still earnest-hearted servant Moses in the cleft rock, covered him with his hand and manifested the majesty of his glory!

Reflection like these are exceedingly pleasant, but so far as the end is concerned they are in vain. We can never take in those scenes so full of light and glory, but we can do *even* better—we may, with "like precious faith," behold the "glory of God" to-day and "be changed into the same image from glory to glory."

We may behold the glory of God in the ebb and flow of the mighty ocean, and in the tinted shell that lies upon the beach; in the mightiest forms of organic life, and in the equally perfect organism to the animalcule, many of which find ample room in a single spot of water, and may be seen by the microscope sporting there like ordinary fish in a pond; in the mighty mountains which thrust their rock-ribbed ranges towering through and beyond the clouds; in the exquisitely tinted and fragrant flower which modestly blooms and blushes at its base; in the magnificent worlds which burn with brightness as they roll on in splendor across the burnished heavens; in the pendent dew-drop which from its own pure bosom gives back a responsive image to every shining world or star or planet that looks down upon it from the heaven above.

The glory of God! See in the history of the past, for this is but the record of God's dealing with men. The ages are the school days in which God has been educating his wayward child of earth. See it in the continuity of thought, in the persistence of ideas in the advancing civilization, in enlarged thought capacity, in augmented powers, in a ripening culture, in an enlarged and spiritualized Christianity which, like a mother expectant, hopes to bring in the golden age.

The glory of God! See it in every effort to relieve, to help, to bless the oppressed and the down-trodden; in every tear-drop that falls upon human frailty and sin, in every prayer that ascends to heaven for healing and salvation, in every good Samaritan who walks the paths of human suffering; in the Bible, the grandest of all books, in its simplicity and complexity, in its artlessness and sublimity, in its adaptation to every possible condition of human life, in its fullness, and absolute inexhaustibility; in the naturalness of its picture gallery, the truthfulness of its biographies, the magnificence of its poems, the illustrious line of inspired sons and daughters, and finally, we behold all the rays of heavenly light and essential truth in the person of Jesus Christ, the incarnate word, "who was the brightest of the Father's glory and the express image of his person."

Here we may behold the glory of the Lord each for ourselves, and as we look are we changed into the same image from glory to glory, even as by the spirit of the Lord. Beholding we are changed until we may see in our transformed natures—renewed and sanctified spirits—the reflection of the glory which will shine to all the world through our lives and experience C. J. JONES.

Co-Education in College and University.

The following letters from Dr. Redpath and Dr. John, distinguished educators in Indiana, give the results of their observation and experience. DePauw University is under Methodist control, has, in all departments, over seven hundred students, and \$3,000,000 of productive funds.

J. L. M. CURRY.

GREENCASTLE, Ind., April 22, 1891.

As you well say, co-education of the sexes, so far as our higher institutions of learning are concerned, appears to be a great practical problem; but in the Middle and Western States of the Union it has received already a favorable, that is, an affirmative, solution. I find it difficult, in conversing with Eastern men, as I did recently with President Eliot of Harvard, to make them understand how the question of co-education has solved itself as a part of the social evolution, at least in the Mississippi Valley.

I assure you, my dear sir, that in our part of the country co-education in our higher institutions is *fait accompli*. The thing is done. It has passed from the public mind. The question rests in a settled form in our social structure, and we have neither thought nor inclination nor motive to revive the issue as though it required reconsideration at our hands. I have had twenty years of personal observation of the workings of the co-educational system in the halls of DePauw University. The experiment, as it once was, has here been so completely successful that it might almost be truthfully said that the sex of a student is here no longer considered. I know well how audacious and risky such an assertion will appear to any who have had experience only with the old monastic and conventual methods of educating young men and women. But the fact remains. The presence of each sex with the other in the halls of DePauw University has wrought nothing but good and refining influences upon each, and both mutually. *It is not true* that the girlhood of the girls, that the womanliness of the women, has here, or anywhere, where the matter has been practically tested, been deteriorated by the co-educational system. To be sure, young men and women are not simply poured together in a gregarious mass without the wholesome restraint of rules and good ethical teaching and example; but they are put together on much the same principle that boys and girls, young men and young women, are associated in households and families. Of a certainty, the young men and women who are students seek each other's company; but they do it in the proper manner. They strive to stand well in each other's esteem. They seek to please, the one to be beautiful, the other to be strong, both to be pre-eminent in intellectual attainments and the essentials of good character. I declare that as a rule the co-educational system acts as a restraint and palliative on the frivolousness of young girls and the recklessness of young men. I also declare that the history of the human race has never shown under any other condition, whatsoever, so large a number of young men and young women, thrown freely together with so little surveillance and so few restraints of authority, and yet with so few lapses or no lapses at all from absolute rectitude and virtue, as in the halls of DePauw University during the last twenty years, and likewise in the halls of our sister Universities in this great central region of our country. These, in a word are the convictions which have fixed themselves in my mind, and not only in mine, but in the minds of all, I think, who have had personal and responsible relation with the co-educational system in our Western Colleges and Universities.

JOHN CLARK REDPATH.

GREENCASTLE, Ind., April 22, 1891.

At the suggestion of Dr. Redpath, I add a word relative to the ability of young women to accomplish a College course. After a careful observation of twenty years as a teacher of mixed classes, I have reached the conviction that there is no difference whatever between the average of young men and young women in any of the courses offered in College. Some young women are stronger than some young men in mathematics and the physical sciences, and some young men are stronger than some young women in literature and the fine arts. Intellectually the women have been as strong as men, and physically they have, at least, been equally able to endure the strain of college life.

J. P. D. JOHN.

Suffolk Letter.

"*Spirit and Life*" has passed its eighth number and deserves to live. But nothing can live without support and subscribers only can sustain a magazine. This note is meant to call the attention of the SUN's readers to the merits of "*Spirit and Life*" and to urge those who are able to subscribe. The price is one dollar a year and it is a monthly "*Christian Magazine*." The criticism of *second grade* cannot be truthfully pronounced against it. No one can say, without betraying his ignorance of such matters, "that it is not up to others." I have some acquaintance, by subscription and actual reading of the best current monthly literature of this country, and I think I am safe in saying that there is nothing issued better than "*Spirit and Life*." Some are larger. They cover a larger field. They discuss a larger list of subjects. But none of them maintains in every sense a higher standard throughout. If any criticism were just, it would be that it is too high. But can any thing be too high? Do we not need higher forms of truth? Do we not need something above us to lead us higher? Viewed from any point, literary, religious, ethical, it is, from cover to cover, worth the thoughtful reading of any one. "*Spirit and Life*," in the highest sense, pervade, so far, every page. No worthless matter has yet appeared in it. Many ministers and educated laymen in the South should subscribe at once; and they can do so through the editor of the SUN.

Reports come in from many parts of the country that recent frosts have done much damage to many early vegetables. It is to be hoped, however, that in most cases recovery may be made by re-seeding.

Much sympathy has been felt and expressed in this community for us in the death of Revs. M. B. Barrett and R. A. Ricks. They were both well and favorably known in Suffolk. Many hearts especially

feel for Mrs. Ricks and her dear little babes. But "beyond the smiling and the weeping we shall be soon" and earth's trials will then yield to joy. Partings will there be exchanged for eternal reunions and the loving Father will give back to those whom he has taken to himself. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." May the bereaved ones find their consolation in God. "Earth has no sorrow that Heaven cannot heal." As the bow of promise and beauty is written with sunbeams in the falling raindrops from the cloud, so the brightest visions of glory and of hope are written by divine love in the falling teardrops of our darkest grief. I have found in widowed lives the richest experiences of grace and the purest types of faith. There is a wealth of peace and consecration in their hearts that brings salvation nigh. The unseen Savior dwells in their lives and is regnant in their thoughts. "He rules and reigns within the God of every emotion." More than twenty of my congregation are widows and among them may be found the deepest piety, the profoundest trust, the brightest hope, the sweetest resignation, the most patient endurance, and the most sympathetic hearts. "No chastening for the present seemeth to be joyous, but grievous, nevertheless it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

May 11th, 1891.

W. W. STALEY.

A Busy Day.

DEAR SUN:—Last Sunday morning I met a very good congregation at the Waverly Christian church. They were attentive to the Word. The Sunday school was larger than usual, though there has been a gradual and steady improvement for the past few weeks. Indications at this church are more encouraging than in some time past.

In the afternoon I preached at Ivor. Before the sermon the reorganization of the Sunday school was completed in the election of Dr. T. Edwin Baird, Supt. The Dr. is a very uprightly and popular young man, fully identified with his church, and greatly interested in the Sunday school work. He has entered upon the duties of his new office after a most encouraging manner. Bro. G. W. Brittle, has served this school as Supt. for a number of years in a most efficient way. He has been a faithful officer, and will heartily co-operate with the new Supt. I returned to Waverly at half past five o'clock and took my horse and buggy on a drive for Centerville, a distance of ten miles. I reached there at half past seven, and met a very good congregation, and again tried to preach. I reached home at half past eleven p. m. Thus the day was spent.

M. W. BUTLER.

Waverly, Va., May 4, 1891.

Chips of Thought.

Washington has a model police judge. The other day a prisoner arraigned before him began to plead as an extenuation for the crime he had committed the fact of his having been drunk. "Stop," said the judge: "I want it understood that no person who violates the law while in a state of intoxication need expect any leniency on that account in this Court; he who deliberately clouds his brain must take the consequences."

†††

"The friendships of Jesus" was the subject upon which Bishop Hurst preached a powerful sermon recently. He elaborated upon the three notable friendships formed by Christ, viz: That with Lazarus and his sisters, Mary, and Martha; that with his disciples, Peter, James, and John, and that exhibited in the remarkable scene at the cross, where he commended Mary and John to each.

†††

Recently on a Sunday afternoon at Y. M. C. A. meeting which was crowded to overflowing to hear Justice Brewer talk of the power of a mother's love, which he characterized as the strongest earthly influence for the formation of character. When he feelingly repeated the familiar lines,

Backward, turn backward, Oh, time in thy flight,
Make me a child again just for to night

he struck a responsive chord that brought tears to the eyes of many of his hearers, and made some of them resolve for the sake of mothers long since dead, to hence forth lead a life that would meet the approval of those mothers, were they again alive. May those resolutions be faithfully kept.

†††

Ex-Justice William Strong, president of the American Tract Society, recently presided at the celebration of the Society's sixty-sixth anniversary. Justice Brewer was one of the speakers. He said that perhaps no society had been subjected to more sneers, ridicule, scoffs or had been made the butt of more irreverent jokes than this one, and yet he knew that these tracts had often been the means of changing the human life and character, and that many a man could point to a simple little tract as the means by which he had been saved. The receipts of the society from all sources during the year just passed were \$205,000. During its existence it has issued 7,582 distinct publications in this country and 4,593 in foreign countries, and some of these have been printed in 153 languages and dialects. It publishes six periodicals, two of which are printed in German.

†††

A curious lack of proper restriction upon the licensed liquor traffic of the national capital was brought out by the petition of a poor woman to the local authorities asking that certain saloon keepers, who had disregarded

her personal requests be prevented from selling liquor to her husband, who is, she says, an habitual drunkard. The petition was referred to the Chief of Police, and he in turn referred it to the Attorney for the District of Columbia in order to ascertain his legal authority in the premises, and that official, after a careful search, said there was no law by which these saloon keepers could be prevented from selling to the poor woman's husband all the liquor he wanted, notwithstanding his being a habitual drunkard and the piteous appeal of the wife. Alas! Congress offers a splendid field for temperance missionary work. It is a poor law maker which regulates the privileges of the sale of liquor, but has no power to restrain its abuse.

†††

The annual meetings of the District of Columbia jurisdiction of that most excellent organization, "The Kings Daughters," which although originated and organized but a little more than five years ago, to-day boasts a membership of nearly 200,000, scattered through almost the entire world, were held in Washington, D. C., recently. The report of the Secretary shows that the various circles into which the organization is divided, such as the "Ministering circle," the "Working circle," the "Hospital circle," the "Tent of Welcome," the "Neighborly circle" etc., have done a good year's work and are prepared to do a better one during the coming year. Faith, Hope and Charity are the foundation stones of "The Kings Daughters," and its oldest membership is now open to all sexes and all ages; its oldest member now, being 101 years old, and its youngest only a few days old. Everybody may, if they desire, become "Kings Daughters" or "Sons," and it is needless to say that the world would be greatly benefitted if everybody would.

†††

Rev. Dr. Bartlett, recently gave his attention to the class of alleged scientists whose efforts to pick flaws in the Bible have of late occupied so much space in the secular and religious newspapers of the land, and which are beginning to be taken notice of by the occupants of the pulpits of our churches. "The Authenticity of the Bible," said Dr. Bartlett, "is supported by more outside history than any other ancient book. Not a fact has been alleged against the Bible that is not based on a supposition. Thirty years ago I heard a snuff-taking old professor in Germany advance the very same arguments that are now being put forth as something new. There is not one fact underneath all the frothy arguments. The history of the Bible is that of the civilization of the world. A close observer can see in these recent arguments the stitches where the same old arguments of the Germans have been patched together. I think it a good

thing that, now when materialism is so rampant and the world hustles so, these discussions have sprung up, else we might forget the grand old Bible. Every blow of the flail threshes fresh wheat from the Bible, which is the sun of the religious world that never changes, while the church, which may be likened to a clock, often needs tinkering with."

†††

How small the world is after all. Thirty years ago two young men, one a lawyer and the other a minister, worked side by side in the Master's service in the then small and turbulent frontier town of Leavenworth, Kansas. Recently the same two men, both having attained high worldly honors, stood together in the pulpit of a Washington church and took prominent parts in the celebration of the sixty-third anniversary of the Washington Bible Society, a non-denominational organization, the purpose of which is to put a Bible into the hands of every child in the city of Washington, D. C., who does not already possess one of their own. One of these gentlemen was the Rev. Dr. A. W. Pitzer whose reputation as an affective pulpit orator is a wide one—he, for the eighteenth consecutive time presided over the annual meeting; the other was Associate Justice Brewer of the United States Supreme Court, who was one of the speakers. In the course of Justice Brewer's remarks he said: "Men of education and culture, who love their country and their race, and who rejoice to see their fellowmen grow better and better will do all in their power to help on the Society's work. The great army of vice that threatens to undermine the life of the Republic is not an army of Bible readers. Nothing will do more than the Bible to make a good citizen out of a bad one."

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J. P. BARRETT,
Raleigh, N. C.

◆◆◆ Married.

EVANS — HALL.—At the home of Mrs. Jeffries, in Granville county, N. C., by Rev. J. W. Wellons, April 29, 1891, Mr. Elisha H. Evans and Miss Mollie Hall.

◆◆◆ Died.

BEALE.—In Southampton county, Va., on April 1st, 1891, little Maggie Beck, youngest child of Brother and Sister Walter Beale, at the age of 11 months and 19 days. It was, I think, one of the most beautiful corpse it was ever my privilege to look upon. As I looked upon it I thought, what a sweet little angel she must be. "Of such is the kingdom of heaven." The parents have the sympathy of this writer and their many friends. May God bless and sustain the bereaved ones.
J. W. BARRETT.

CHILDREN'S CORNER.

Why Mother Is Proud.

Look in his face, look in his eyes,
Roguish and blue and terribly wise—
Roguish and blue and quickest to see
When mother comes in tired as can be;
Quickest to find her the nicest old chair,
Quickest to see that a kiss on her cheek
Would help her far more than to chatter, to speak.
Look in his face, and guess if you can,
Why mother is proud of her little man.

The mother is proud—I will tell you this;
You can see it yourself in her tender kiss,
But why? Well, of all her little dears
There is scarcely one who ever hears
The moment she speaks, and jumps to see
What her want or her wish might be—
Scarcely one. They all forget,
Or are not in the notion to quite yet;
But this she knows, if her boy is near,
There is so, ebody certain to want to hear.

Mother is proud, and she holds him fast,
And kisses him first, and kisses him last;
And he holds her hand and looks in her face!
And hunts for her spool which is out of place,
And proves that he loves her whenever he can;—
That is why she is proud of her little man
—The Independent.

DEAR CHILDREN:—Happy greetings to you all. I suppose you have been very busy in school lately with examinations and getting ready for vacation. Uncle Barry is slowly improving. I hope, for your sake, that he will be able to take charge of the Corner again next week. Let us all pray for him. Uncle Millard writes us a nice letter from the north again this week. I am always glad to see a letter from him. He lives so near my old home it makes his letters more interesting to me, probably, than to you. His letters are so nice I know you do enjoy them too, don't you? Uncle Millard, write for us as often as you can. I wish you could come South and see the cousins. They are just as bright and lovable as the little folks you and I know so well in the North. Children, while we have nearly all kinds of flowers in full bloom now, our cousins in the North have very few as yet. How very thankful we should be for the faithful, loving care of our Heavenly Father for us in not only giving us the things that we really need, but so many things that make life pleasant. Let us try to be as thankful to God as we are dependent upon him. Much love from Uncle Barry and Aunt Minnie.

Cordially,

UNCLE TANGLE.

MORINGS, Surry Co., Va., May 2, 1891.

DEAR UNCLE BARRY:—I thought I would write you a few words for the Corner, as I have never written. I have been busy at school all this time. I closed yesterday. I love to read the little cousins' letters. I will close by asking a question: What woman was it that stole a live child and put her dead one in the place of it? Enclosed please find five cents for the BAND.

NETTIE M. PIPPEN.

Dear Nettie, we are glad you have written.

It does us all good when we try to do good and it is doing good when you work for the BAND and write such nice little letters to the cousins. I hope you have come to stay, for you are truly welcome to our number as a writer. Write as often as you can.

BURLINGTON, N. C., May 8, 1891.

DEAR UNCLE BARRY:—It is very encouraging to see so many nice letters in our Corner of late. I know you are well pleased. I was real sorry to hear of your sickness. I hope you may be well soon. I like the new SUN much better than the old one. I save them each week and at the end of twelve months I am going to make me a nice book.

I was at church when Rev. Ricks died. It was sad indeed, and oh, we shall miss him so much!

I will ask the little cousins a question: Who was the only person, according to the sacred scripture, who raised a voice in behalf of Jesus during the trial? I send a half-dime for the BAND.

Your loving niece,
MAGGIE CAFFEY.

Uncle Barry's recovery is very slow, but we are glad to say he is improving. The death of Rev. Ricks was really very sad, but we think it was grand. O, may the angel of death, when he calls for each one of us, find us laboring in the vineyard of the Lord, doing with our might what He gave us to do.

RALEIGH, N. C., May 5, 1891.

DEAR UNCLE BARRY:—As I have never written to the BAND I thought I would write to-day. I am a little girl, 12 years old. I belong to the Christian church at Plymouth. Rev. J. A. Jones is our pastor, and I love him very much. I like the new SUN much better than the old one. The first thing I do when a new paper comes is to read the consins' letters. I will answer Diana Brinkley's question: Solomon was the wisest man. Am I correct? I will ask the little cousins a question: Who was the meekest man that ever lived? I will ask another question: What three good men were mentioned in the Bible that there was nothing against them bad. I will close for fear my letter will go to the waste basket. Enclosed please find 5 cents. With much love to the cousins, Aunt Minnie and little Addie.

Your loving niece,
MATTIE HARRIS.

Mattie is a sweet little girl and we are glad to have her letter. The waste basket was not made for the cousins' letters. Be faithful, Mattie, to the teachings of your dear pastor, and when you go to join the angel host, our blessed Saviour, Jesus, will be your pastor forever.

PORTLAND, Mich., May 4, 1891.

DEAR CHILDREN:—You all seem very dear to me, and I feel that we are becoming more and more acquainted "as the weeks are going by." I have no little children of my own, but I am sure it will be difficult to find one who loves little children, especially if they are good, more than I do. And when I meet good little boys and girls of my acquaintance up North and they appear so nice, I say those little writers for the Children's Corner who live in the "sunny South" must be just as attractive and lovable, or they could

not write such charming letters. Mattie, Della and Pattie, have mentioned my name, and have referred so kindly to the little pieces I have written, I think now I must write oftener, and hope others will be as well pleased as they.

The little robins I wrote about not long ago, are little beauties. Every day when I use my hose, to sprinkle my lawn and keep the grass fresh and green, they fly from their perches in the trees to the ground and then hop under the spray, where they enjoy their daily bath and we enjoy looking at them. Thank the Lord for the dear little birds, and for sweet loving children. The world would be a barren wilderness without them. We will pray for Uncle Barry's recovery.

Affectionately,
UNCLE MILLARD.

WINDSOR, Va., April, 1891.

DEAR UNCLE BARRY:—Spring has come at last, and it seems that the spirits of the cousins have revived with returning spring. I know we feel so happy now, when everything is so bright and gay, we can but feel a greater interest in our work. The Corner is so interesting this week—full of nice letters, and Uncle Barry says there are still other letters that could not get in this week. Surely that is encouraging. Uncle Barry is so kind to us, and is so much interested in our work, for he is always getting up something nice for the Corner. The lesson on "Intemperance is something good for all the cousins to heed. I wonder if many of our little cousins are "Good Templars." I am a member of the I. O. G. T. It is an excellent society, and we find it both pleasant and profitable. We have gotten all whiskey out of our community, with the exception of one bar room, and we hope to get that away soon. There is no liquor sold within a radius of ten miles around our home, (but at one place). The answer to Naomi Eley's question is: Job had six thousand camels. And the answer to Newton Allen's is found in Deut. 22:6. Who was crucified with his head hanging downward? I send ten cents to the BAND. Just two more weeks and my school term will be out. I will be glad to return home, but I hate to part from my dear pupils whom I love so much. I must close.

Love to all,
PATTIE NEWMAN.

We think Pattie gives us good news this week when she says she is a Good Templar, and that there is no whiskey sold in or near the community in which she lives, except one place, and there is a possibility of that being removed. We hope all the cousins are temperance folks for it is dishonorable to be intemperate.

Thanks.

DEAR BRO. BARRETT: Please allow me to return thanks to Bro. E. E. Hight, of Henderson, N. C., for a fine silk hat, as I passed there last week on my way to Union, Va. It is truly appreciated. May the good Lord bless this dear brother and family abundantly.

S. B. KLAPP.
Youngsville, N. C., April 17, 1891.

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—Geikie.

A Comparison.

It is often a difficult task to perceive one's faults. There is a constant danger of guaging character by the standards that men have set up in the market-place of the world. The result of this comparison is too frequently soothing and complacent. Men confess sin, but they are not so ready to acknowledge sins. Faults are hard to see for lack of a microscope.

Two young sisters once applied for admission to the church. They moved in the best social circles. An elder asked the candidates, "Do you feel that you are sinners?" "No, indeed," was the prompt reply of one of them, "we feel that we are equal to anybody in the city." They appeared indignant at being called sinners. They were quite as good as other people; and it is to be feared that their frank reply expressed what many really think, but shrink from saying outright.

Comparison is good if it is of the right kind. The way in which to realize ignorance is not by comparing one's self with intellectual equals or inferiors, but by seeking companionship with those loftier and wiser than we are. A man may esteem himself a heavy weight on land, but in the midst of a howling tempest on the Atlantic he shrinks to the lightness of a cockle-shell. A flying cinder is a little thing when passing on the wings of air even a few feet from us, but it increases suddenly to a pyramid if it lodges in the eye. A drop of ink is a little thing, yet it will discolor and poison a whole glass of crystal water.

Compare your character with Christ's character; your conduct with his conduct. If sin seems a matter of little moment to you, there is a way in which you may be startled by its real import. Make the comparison in this way:

1. Look over the apartment that you call exclusively yourself. Among its possessions, by peering down into nook and cranny, you may observe some cobwebs of faults, some dust motes of sin. Select one of these least faults. Now look upon Him as he lies mirrored in the divine work, or moves with matchless purity from the uplifted cross down the stream of history. Lay that fault upon his radiant being. Say to yourself, if you dare, for a moment, "Jesus had that fault, that disposition, that habit of prevarication, that frivolous weakness." Then take the worst trait you are conscious of possessing. Imagine it worn upon his breast. You shrink now and tremble, that fault or sin of yours seems so black in his light, so ugly before his perfect beauty.

2. What effect would a sinful Christ, wearing just those faults belonging to your life, have upon you? Would there not be an awful revulsion of feeling? He would be no Redeemer for you; the impassioned soul

could no longer fall down and worship him. Your day would be exchanged for night, there would be no hope as an anchor of the soul; drearily turning away, your heart would groan, "He is no Saviour for me." Then how great my sins must be in God's sight, if one of them could rob me of my Christ! For is it not a fact?

If I had sin, the ideal's lost,
Man's hope a figment lean,
That he one day shall conquer wrong
And clothed in truth be seen.

Viewed in the light of that perfect life, the moral and spiritual standard that it has set up in the world forevermore, how quickly the soul is suffused with a humiliating sense of sin and unworthiness, and in a fervor of grateful love exclaims:

Adore, my heart, the Christ supreme
That never yet deferred
To do the right, as homeward straight
Flies swift the carrier bird;
In him abides all trust of man,
One day to reach the best;
That love and truth at last shall spread
Their wings o'er earth's unrest.

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ducements will be offered during this
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Permit us to add that, as we conduct
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ting old, shop-worn stock.

Promising bargains to all who honor
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Yours very truly,

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Drink and Murder.

A sober man scruples to do that which a drunken man will execute without hesitation. These words embody the essential motive that induces people to have recourse to stupefying drugs and drinks. People employ them either for the purpose of stifling remorse, after having performed an action disapproved of by their conscience, or also in order to induce a state of mind in which they shall be capable of doing something contrary to the dictates of their conscience, and to which the animal nature of man is impelling him.

A sober man has conscientious scruples to steal, to commit murder. A drunken man, on the contrary, is troubled with no such scruples. Hence it is that if a person wishes to do something which his conscience forbids him to do he first stupefies his faculties.

I recollect being struck by the statement made by a man cook on his trial for the murder of the old lady—a relative of mine—in whose service he had been living. From the account he gave of the crime, and the manner in which it was perpetrated, it appears that when he had sent his paramour, the maidservant out of the house, and the time had come for him to do the deed, he seized a knife and repaired to the bedroom where his intended victim was, but as he drew near he felt that in his sober senses he could not possibly perpetrate such a crime. "A sober man has conscientious scruples." He turned back, gulped down two tumblers of brandy that he had provided beforehand, and then, and not beforehand, felt that he was ready to do the deed, and did it.

Nine-tenths of the total number of crimes that stain humanity are committed in the same way: "First take a drink to give you courage."

Nor is this all. Not only do people cloud their own faculties in order to stifle the voice of conscience, but knowing what the effect of alcohol is, whenever they wish to make other people perform an act that is contrary to the dictates of their conscience they purposely stupefy them in order to render them temporarily deaf to its remonstrances. In war soldiers are always made drunk when they are about to be sent into close hand-to-hand combat. During the storming of Sebastopol all the French soldiers were completely intoxicated. After the storming of a fortress in the Central Asian war, when the Russian soldiers showed no inclination to plunder and kill the defenseless old men and children of the place, Skobelev ordered them to be duly plied with brandy till they were drunk. Then they rushed out to accomplish the ghastly work.—*Toldoi, in Contemporary Review.*

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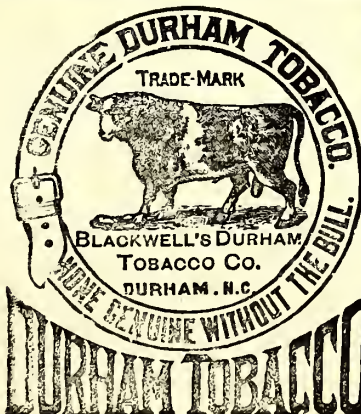
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Moncure,	5 05	12 10 p m
Samford,	5 23	2 10
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 10 p m
Leave " "	7 40 p m	
" Ghio	7 59 p m	
Arrive Gibson	8 15 p m	

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Leave Gibson	7 00 a m	a m
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave " "	8 00	5 00
Southern Pines,	8 58	7 40
Cameron,	9 26	9 31
Samford,	9 52	10 55
Moncure,	10 16	12 10 p m
Merry Oaks,	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a m	3 20

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SATURDAY.

- 10:00 a. m. Religious service and organization.
- 10:20 a. m. The Best Methods of Temperance Education, by Revs. D. M. Williams, C. C. Peel, and others. Music by the choir.
- 11:20 a. m. What is the Christian church doing? by Dr. J. U. Newman and Rev. P. H. Fleming.
- 12:00 m. The Relation of Christianity to Temporal Prosperity by Dr. W. S. Long.
- 12:30 p. m. Dinner.
- 1:30 p. m. The Best Methods of raising money for church purposes, by Revs. C. C. Peel and J. W. Fonville.
- 2:00 p. m. The importance of Love and Unity among Ministers, by Prof. J. O. Atkinson and others. Music.
- 2:30 p. m. What kind of men and women can a church afford to fellowship, general discussion by Lay Brethren.
- 3:00 p. m. The importance of Union in Foreign Mission Work, by Prof. E. L. Moffitt.
- 3:30 p. m. The most Economical Method of Home Mission Work, by Rev. J. W. Holt. Adjournment.

SUNDAY.

- 10:00 a. m. How to get and keep children in the Sabbath school, by Revs. A. F. Isely, H. L. Hines, and Bro. Thomas Hurdle, and others.
- 10:30 a. m. Sabbath school Teaching, by the Sabbath school Teachers.
- 11:00 a. m. Sermon.
- 12:00 m. Dinner.
- 1:30 p. m. Sermon. Adjournment.
- N. G. NEWMAN,
Acting for committee.

Notice.

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